The Waters of Marah *Sweetned.*

A

SERMON

Preached at the *FUNERAL*

OF

Mrs. *CLARE WITTEWRONGE,*

Eldeſt Daughter to *Joſeph Alſton* Eſq;

AND

Late Wife to *John Wittewronge* Eſq;:

Who was Interred at *Stantonbury* in the County of *Bucks. Octob.* 22. 1669.

By Mr. *John Maſon*, Miniſter.

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1 Cor. 15. 56, 57. *The ſting of death is ſin,* &c. *But thanks be to God which giveth us the victory, through our Lord Jeſus Chriſt.*

Col. 3. 4. *When Chriſt who is our life ſhall appear, then ſhall ye alſo appear with him in glory.*

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[redacted]

Hebr. IX. 27, 28.

And as it is appointed unto men once to die, but after this the Judgment; So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time, without sin, unto salvation.

MAN is born to die, and he dies in order to his last Judgment. This is an hard Sentence; but the latter part of the Text mollifies it; *So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time, without sin, unto salvation.*

The *Proposition* is terrible, but the *Reddition* is comfortable.

The *Scope* of the Apostle in this Chapter is to prove that the Sacrifice of Christ exceeds in worth and merit all the Sacrifices of the

Law. And one Argument is this, That the Sacrifice of Chriſt was ſo perfect, that it needs not to be repeated; But whereas the Sacrifices of the Law were offered by the High-Prieſt yearly, our Lord Jeſus by one ſingle oblation of himſelf hath obtained eternal Redemption for us. And this Argument is illuſtrated in the words of my Text; As men die once, ſo Chriſt died once for men; for his death was equivalent to many deaths: And as men after death muſt appear to be judged, ſo Jeſus Chriſt after his death ſhall appear to judge men. He ſhall die no more, but when-ever he appears again, it ſhall be to judge the world, and to ſave his Elect. This proves the vertue and merit of his death; for if Chriſt by his death had not wholly diſcharged himſelf from the imputation of ſin, he muſt have been a Priſoner, and not a Judge.

Now as the words ſhew us the *ſufficiency* of Chriſts mediation, ſo in the ſecond place the *ſuitableneſs* thereof to thoſe eſtates whereunto all mankind is ordained. We muſt all die of neceſſity, we muſt all come to Judg-

Judgment; but this we have for our comfort, Jeſus Chriſt is gone before us in Death, and will meet us in the day of Judgment

And from hence we raiſe this Obſervation.

Thoſe laſt, inevitable, and dreadful eſtates of Death and Judgment are ſanctified and ſweetned to all true Believers by the precious Death and glorious Appearance of Jeſus Chriſt. Doct.

Death and Judgment are the terrors of mankind, but they are conſecrated into bleſſings and comforts by the death of Chriſt, and the appearance of Chriſt.

The Doctrine falls into two Parts.

1. Jeſus Chriſt hath ſanctified to us a dying eſtate by his own Death. 1.

2. He will ſweeten to us our day of Judgment by his own Appearance. 2.

To begin with the firſt.

We are all ſubject to a ſtate of death, and that, not by hap or chance, but by the appointment of the living God. 1.

It is appointed unto men once to die.

1. In Gods ſecret and everlaſting Decree.

2. In that expreſs Decree, *Gen.* 3. 19. *Duſt thou art, and unto duſt ſhalt thou return.* God hath

hath ſaid it, and hath performed his word in all ages; So that we muſt needs dye, and are as water ſpilt upon the ground.

Now ſeeing we cannot poſſibly avoid a dying condition, let us ſee how we can digeſt it. And truly if we look back upon its firſt Inſtitution, and the occaſion of it, we ſhall find it to be full of malignity and bitterneſs.

For what is death, but the curſe of the great God upon rebellious man, the bitter fruit of ſin, a period to all earthly comforts, and the beginning of an everlaſting Hell? Death deſtroys vital union, diſſolves the knot of natural Relations, divorces the wife from her husband, pulls the child out of his fathers boſom; it marrs the greateſt beauties, ſtains the pride of earthly glory; it degrades the Honourable, binds the ſtrong, beggars the rich; it caſts us out of our houſes and poſſeſſions, diſappoints our earthly expectations; In a word, it rends a man aſunder, and ſends part of him into the priſon of the Grave, and the other part into the dungeon of Hell. And now what will ye do in the day of Viſitation?

tation? How will you ſave your ſelves? To whom will ye flee for help, and where will you leave your glory? Can your hearts endure, or your hands be made ſtrong in the day that the great God ſhall deal with you? O unhappy Mortals, that are born to ſuch miſery, who have no ſooner entred a ſingle life, but are liable to a double death!

And ſurely if the Son of God had not died in our Nature, we ſhould envy the condition of Toads and Serpents; we ſhould curſe the day of our birth, and tremble before the day of our death. *But Chriſt was once offered to bear the ſins of many.* This offering hath mitigated our ſtate of mortality. For as it is appointed to men once to die, ſo Jeſus Chriſt was appointed to die once for men. He died once, that we might not die ever. The blood of God was an acceptable ſacrifice to the Juſtice of God. Infinite blood hath ſatisfied infinite Juſtice. So that whereſoever this blood is ſprinkled, it redeems the ſoul to God, even from the hand of all her enemies. Particularly death threatned us with Hell and Damnation; But now the death of Chriſt is Acts 20. 28.

Hoſ. 13. 14. *the plagues of our death, and the peace of our ſouls.* And what is it now for us to die, but to paſs into the boſom of a reconciled God, to leave the world, and to go to our Father?

We die ſtill, yet it is upon a new account. As good *Joſiah*, though he died in blood, yet he went down into the grave in peace. The ſentence of death, though it be ſtill paſſed upon us, yet its commiſſion is altered through Chriſt. Before it was a Serjeant to carry us to the dark and dreadful priſon of Hell; but now it is as it were a Porter to ſet open Heaven-gates for us. Death hath a new Commiſſion, and a new aſpect by vertue of the death of Chriſt.

It is { 1. *Innocent.* 2. *Uſeful.* }

I. I. *Innocent.* The death of a faithful Chriſtian (for I am ſpeaking now of ſincere Believers) I ſay, the death of a faithful Chriſtian doth him no hurt: What hurt is there in putting off a ſuit of old cloaths? *I muſt ſhortly* 2 Pet. 1. 14. *put off this earthly Tabernacle*, ſays the Apoſtle *Peter*, and it did not greatly trouble him. What

What hurt is it for an impriſoned ſoul to be enlarged? Or for a wearied body to take a ſhort nap in the duſt? Jeſus Chriſt hath ſucked out all the venom of death. Chriſts death hath ſwallowed up the bitterneſs of ours.

Chriſt hath taken away { 1. *The Sting.* 2. *The Curſe.* 3. *The Shame.* 4. *The Terrour.* 5. *The Enmity.* } of Death.

1. Jeſus Chriſt hath pulled out the fiery ſting of death; 1 *Cor.* 15. 56. *The ſting of death is ſin.* Guilt is the vigour of death. Guilt and ſin makes death to be venomous and deadly; But a Child of God dies not upon the account of ſin, neither in his ſin, nor for his ſin. *Chriſt was offered up to bear our ſins.* That was the buſineſs of Chriſts death, to be a ſacrifice for ſin. But our death is a ſervice, not a ſacrifice. This is enough to make our death tolerable; 'tis no puniſhment for our ſins. 1.

2. Chriſt by his death hath taken away the Curſe of our death. Death at the firſt was threatned as a Curſe, and as an Inſtrument of Gods revenging Juſtice. *But Jeſus Chriſt by* ſuffer- 2. Gal. 3.13.

ſuffering the curſed death of the Croſs, hath taken away the curſe of our death. Here is more comfort for us, Chriſtians; death is not envenomed with the wrath of God; It is no blow in anger, no token of his diſpleaſure, no Curſe, but only a rougher ſort of love.

3. 3. Jeſus Chriſt hath taken off the ſhame of a dying condition. Death was a ſhameful penalty inflicted upon ambitious man, that would needs have been a God. Death was ſent to reproach him, to ſtain the pride of his glory. But our Lord cloathed himſelf with our ſhame, you know, how he was buffeted, derided, ſpit upon, crowned with thorns, arayed with mock-apparel. Why was this? but to take off the reproach of our ſufferings, and the ſhame of our death.

4. 4. Jeſus Chriſt by his agonies and tremblings, and terrible ſufferings, hath freed us from the terrour of death. There is a fear of death ariſing from the natural conſtitution of man; this is a guiltleſs infirmity, which all are ſubject to. But then there is a ſlaviſh fear of death, as it is penal, as it is an iſſue of the primitive Curſe, and as it is a dreadful entrance

trance into a ſtate of damnation. Now true Believers are delivered *from the ſpirit of bondage through the blood of Chriſt.* This alſo enables them to check their natural fear, as *Hilarian* did, when he cryed, *Get thee out, my ſoul, get thee out; thou haſt ſerved Chriſt theſe ſeventy years, and art thou now afraid to die?* Heb. 2. 13.

Laſtly, The Enmity of death is ſlain by the death of Chriſt. It intends us no miſchief. Though it may ſeem to threaten us at a diſtance, yet (like *Eſau*) it is friendly in its addreſs. It is an enemy to our nature, but it is no enemy to our happineſs. It divides us, but it doth not deſtroy us. Nay this laſt enemy is become one of our chiefeſt friends. For when the world diſquiets us, pains torment us, Friends and Phyſicians are of no value, Death proves our Cure. When ſin beſets us, temptations aſſault us, the Devils buffet us, death proves our deliverance. 5.

You ſee, my Beloved, what an innocent thing death is; you may touch it, handle it, converſe with it, it will do you no hurt. It is but a neceſſary Ceremony and Formality, through which we muſt paſs into everlaſting glory.

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II. As it is *Innocent*, ſo it is *Uſeful*; For it is a bleſſing of God, a bleſſing of the new Covenant. *Death is yours.* Dear Chriſtians, 1 Cor. 3. 22. *All are yours*; And as the Miniſters of the Goſpel are yours, and the world is yours, and life is yours, ſo death is yours; yours in Covenant, yours to ſerve you. If ye are Chriſts, death is yours; but if you are not Chriſts, you are Deaths, you are deaths priſoners; but in Chriſt we are deaths Maſters. For all true Believers, though they have not made a Covenant with death, yet they have death in the Covenant. We call death a Debt of Nature, but to us it is the gift of God; A Legacy rather than an Exaction, A Priviledge rather than a Burden. It is a conquered Enemy, and is become Tributary to us.

1. 1. It gives us reſt from all our labours. *Rev.* 14. 13. *Bleſſed are the dead that die in the Lord, for they reſt from their labours.* Theſe are our working days, our *dies profeſti*, the days of our toil and pilgrimage; *But there remains a reſt for the people of God, Heb.* 4. 9. There remains a Sabbatiſm (as it is in the Original)

Original.) And death is the evening of our everlasting Sabbath.

Here Gods people are labouring under sin, and against sin, under temptations, and against temptations, in their heavenly Callings, and in their earthly Callings. But then these weary Pilgrims shall be at rest, when their souls shall be lodged in the bosom of Christ, and their bodies shall rest in a bed of earth. Our souls shall rest in Heaven, and our flesh shall rest in Hope.

2. Death enters us into our Masters joy, into the presence of God, where there is the fulness of joy. Here the Children of the Bride-chamber are fasting and mourning for the absence of the Bridegroom. Here *they hang their Harps upon the Willows, and how can they sing songs in a strange land?* But when once they come into their Lords presence, they shall break forth into singing; Everlasting joy shall be upon their heads, sorrow and sighing shall flye away. 2.

3. To die is gain. For it perfects our knowledge, Grace and Communion with God. Alas, here we know but in part. The 3.

Apostle

1 Cor. 13. 9, 11. The Apoſtle tells us, *We are but children, we think as children, we diſcourſe as children*; but when we are grown up to a full ſtature in Chriſt, when we are once got to Heaven, *we ſhall put away theſe childiſh things.* Then we ſhall ſee God as he is, and know him as we are known, and ſhall behold his face in righteouſneſs, and ſhall be ſatisfied with his likeneſs. Then our Faith ſhall end in viſion, and our Hope in fruition, and our Graces ſhall be perfected in glory. Our love ſhall burn, our zeal ſhall flame, our holineſs ſhall ſhine; Then our peace ſhall be as a river, and our righteouſneſs as the waves of the Sea. Then we ſhall have perfect, immediate, uninterrupted Communion with God.

This it is to die in the Lord.

II. Part of the Doctr. But after death comes Judgment. There is a vain Argument that *Lactantius* confutes; *Epicurus* ſlighted death upon this account, becauſe ſaid he, "Whilſt we are, death is not; "and when death is, we are not; And there- "fore death is nothing to us. But this man erred, not knowing the Scriptures, nor the power of God: For after death comes Judgment,

ment, wherein the ſouls and bodies of men being re-united, all Nations, Tribes, and Languages ſhall appear before the living God to give an account of their lives, and to receive their final ſentence. Now it is the dreadfulneſs of the day of Judgment, that makes the day of Death ſo terrible. And the poor guilty ſoul was not more loth to part with her body in the day of Death, than ſhe ſhall be to re-enter it in the day of Judgment.

When the Lord Jeſus ſhall appear from heaven with his mighty Angels in flaming fire, to take vengeance on all thoſe that know not God, and obey not the Goſpel of Chriſt, where then will guilty ſinners appear? Or where will you hide your ſelves from the preſence of the Lamb? Alas, there will be no poſſibility of eſcaping his terrible preſence; you ſhall ſee him coming in the Clouds, you ſhall hear him pronouncing your dreadful Doom, you ſhall feel him preſſing down your ſouls with the power of his wrath. 2 Theſſ. 1. 7, 8.

But *fear not, little flock*; for your Enemies ſhall not ſit in Judgment; when you ſhall

come upon tryal for your lives, to have your everlaſting eſtate determined : It is your Friend, your Brother, your Advocate that ſhall be your Judge : 'Tis he that led you by the hand through the valley of death, that ſhall meet you in the day of Judgment. Then you ſhall ſay, *Lo, this is our God*, our Jeſus, we have waited for him, and he will ſave us. Then the object of our Faith ſhall be the object of our Sight. Him whom our ſouls have loved, and longed for, we ſhall ſee with theſe eyes of ours in that day ; We ſhall ſee him coming in the clouds with power and great glory, we ſhall ſee him not with ſcorn, but with admiration, not with trembling, but with rejoycing.

Chriſts firſt Appearance was very mean. He appeared as the Son of man, or rather as *a worm, a reproach of men* ; *all that ſaw him laughed him to ſcorn.* But hereafter he ſhall appear as the God of all glory, and the Judge of quick and dead. In the days of his fleſh he appeared as a Priſoner at *Pilates* Bar, and as a Malefactor on the Croſs ; then indeed he ſtood charged with the ſins of all

Pſa. 22. 6, 7.

his

his people, but in the day of Judgment he ſhall appear without ſin unto their ſalvation.

The glorious preſence of the Lord, that ſhall be as a devouring Fire to conſume his Enemies, ſhall be a warm Sun to refreſh his Saints. And that day, that ſhall be a day of terrour to guilty ſinners, ſhall be to us a day of refreſhing from the preſence of the Lord.

It's wonderful to think, what infinite honours and priviledges ſhall be conferred upon us (poor duſt and aſhes) in that day. How we ſhall be caught up in a Chariot of clouds, and ſhall meet the Lord in the air, where we ſhall receive kind ſalutations from him, and ſmiles, and bleſſings, and acknowledgments of ſervice, and Crowns of glory, and ſhall be made his Aſſeſſors whiles he is judging the world, and after all this, ſhall attend him into his glorious Palace, where we ſhall ever be with the Lord Let us comfort one another with theſe words.

The very thought of Chriſts laſt Appearance, how ſweet is it to a believing ſoul!

This day of Life, is a day of Trouble; but

the day of Judgment, is a day of Redemption.

This is a day of Confeſſion, but that is a day of Abſolution.

Here we are ſlain all the day long, but that is our Coronation-day.

1 Cor. 4. 3. 1 Cor. 6. 3. Here in Mans day *we are judged by the world*, but in the Lords day *we ſhall judge the world, Angels, and men.*

O moſt bleſſed day, that ever ſhone, being thus enlightned by the bright and glorious Appearance of the Sun of Righteouſneſs!

Uſe 1. Now if Death and Judgment are thus ſweetned, and bleſſedly altered through Chriſt, as you have heard; then O how happy are the Saints departed. *Rev.* 1413. *Bleſſed are the dead which dye in the Lord from henceforth.* They are Bleſſed from henceforth; Here their Bleſſedneſs commences, even in this ſame point which puts a period to their ſins and ſorrows. And the Spirit of God bid his *Amanuenſis* write it down, as a remarkable note, that a Chriſtians Bleſſedneſs takes date from the time of his death. Till then he was a wretched ſufferer under a body of death,

and

and a maſs of corruption, but now he is a bleſſed Triumpher. His ſins have left him, his good works follow him, and Heaven affords him Reſt.

I confeſs, 'tis a common Errour among the worſt of men, that when they die, they ſhall be at reſt; and in their pains, they will wiſh to die, that they may go to reſt. But alas, 'tis only thoſe that die in the Lord, that ſhall reſt from their labours. Curſed are they that die out of the Lord, that die in the old *Adam* only, and upon the old ſcore. I have ſpoke nothing all this while in favour of the unregenerate; Let them not boaſt with *Agag*, ſurely the bitterneſs of death is paſt, for death will hew them in pieces, as the unmerciful Executioner of Divine Juſtice. They that die out of Chriſt, die in all the ſins that ever they have committed. Thoſe dreadful words which our Saviour ſpoke to the Phariſees, will reach them---*Ye ſhall die in your ſins; and whither I go, ye cannot come.* Their dying, alas, what is it but a going to Hell?

Joh. 8. 24.

Joh. 8. 21.

As the rich Glutton, when he died, the next news

news that we hear of him is, that he is in Hell; The Devil did not make him roar till he had him there. Death ſtings a wicked man, and leaves its ſting in him, and caſts all its venom upon him.

A wicked man is a great loſer by his death; he loſes all he is worth, he loſes his Heaven here, his Paradiſe, and his hearts delight; Death ſends him into another world begging. And he that had his Cups of Wine here, would there be glad of Drops of Water. He is a great ſufferer by his death; for it is the Devils Trap, wherein he takes his ſoul; it is the Door of Hell, which lets him into that abhorred place of everlaſting Torments.

But, O how ſafe and quiet are thoſe that are fallen aſleep in Jeſus! They are reſting ſecurely, they are unconcerned in the troubleſom affairs and changes of this life: no-
Iſa. 63.16. thing diſturbs their reſt. *Abraham is ignorant of us*, ſaith the Church; but he is Acquainted with God and Chriſt, and that is ſufficient. He is ignorant of us and our Calamities, but he is ſenſible of his own Mercies.

Alas, here can be no perfect happineſs on this

this ſide death; *for whiles we are preſent with the body, we are abſent from the Lord.*

It was excellently ſpoke of Queen *Elizabeth*, "Whiles I call things paſt to mind, be- "hold things preſent, and expect things to "come, I hold them happieſt that go hence "ſooneſt.

Surely all the Faithful have cauſe to bleſs the Lord for a ſtate of mortality. *Job* loathed to think of a ſtate of immortality upon earth, *Chap.* 7. 16. I loath it, I would not live always. The ſoul of this righteous man was like a bird caged or pinioned, and if ſhe had her freedom, ſhe would ſoon flie away, and be at reſt. What delight could ſhe take in ſuch an unclean cage, in ſuch a rotten, ulcerous body, in ſuch a baſe treacherous world? ſhe would fain be gone, and is waiting and requeſting for leave. It was once the ſpeech of a good man, "I have been ſeeking "death theſe forty years, and cannot find it. "I care not when, nor where, nor how I die; And ſeeing our lives be ſo miſerable, it is our happineſs that they be mortal. Truly our condition would be very ſad, if we ſhould Job 7. 16.

ſhould have immortal ſins, immortal cares, immortal miſeries, but death proves mortal to them all. And whereas our bodies ſhall be recovered from a ſtate of death in the Reſurrection, our ſins and ſorrows die and riſe no more.

I muſt needs ſay, 'Tis an happineſs to be Chriſts Souldier in the field of this World, but O how happy are his Courtiers! They are reſting in their beds, whiles we are toiling in the houſe of bondage. They are ſinging on the Shore, whiles we are floating on the Waves: we are ſowing in tears, but they are reaping in joy, and rejoycing as in the joy of harveſt. We are wreſtling with Devils, but they are converſing with Angels.

But *when the Lord Jeſus ſhall deſcend from Heaven with a ſhout, with the voice of the Archangel, and the Trump of God*, then ſhall theſe bleſſed ſouls attend upon him; and they ſhall immediately recover their proper bodies after their long ſeparation; and then ſoul and body ſhall mutually comfort and welcome one another, and rejoyce together, being both dreſſed up into a conformity to the glo-

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rious Image of God, the King of Glory, and arrayed ſuitably to the ſolemnity of that day.

Imagine we two Travellers ſweetly and ſociably walking together, till night overtakes them; one of them loſes himſelf in the dark, and being tired with his journey, lies down, and falls aſleep; The other being more vigorous and lively, walks on till he ſpies a light in a ſtately Lodge, there he knocks, and finds good entertainment, and is kindly invited to ſtay. There he refreſhes himſelf after his travel, and enjoys himſelf: yet he wiſhes for the company of his fellow-traveller to compleat his felicity. When morning light appears, he goes out, and ſeeks his Companion that had been ſleeping upon the cold earth all night; there he renews his acquaintance with him, and brings him into the preſence of his new-found friend, where they both ſhare in his courteſie and bounty.

Theſe two Travellers are the ſoul and body of a Chriſtian. Their days journey is the twelve hours of their life; the night is death. Both walk friendly together, till night parts

them; the weary body falls aſleep; the active ſoul keeps on her way till ſhe comes to the light of Heaven, where ſhe is moſt kindly treated by the Lord and his Angels. But yet in the midſt of her entertainment, ſhe cannot forget her old mate, but is ready to ſay, Lord, I have a body below, which uſed to pray with me, and to faſt for me. Well, it is not long e're morning-light appears, and then the ſoul looks abroad, and takes acquaintance with her body, and carries it into the preſence of her noble and gracious Lord, where both are welcomed with his Smiles, and enriched with his Favours. Such honour have all his Saints.

How happy is our Friend departed? She is with her Father above, with her Husband above, and with her Children in Glory.

I ſhall not inſiſt much on her praiſes: for though *Solomon* ſaith, *A vertuous woman ſhall be praiſed:* yet he ſays in another place, *Her own works ſhall praiſe her in the gate.*

They that knew her moſt, loved her beſt.

Among ſeveral good things that were found in her, there are four which I would not

not have buried with her in the Duſt, but ſhall publiſh them as worthy of your Imitation.

1. Her private Converſings with God.

2. Her affectionate Hearing of Gods Word.

3. Her profeſſed Eſteem of the Merits of her Saviour.

4. Her frequent, ſavoury Diſcourſes of her own Mortality.

Her Infirmities ſhe oft bewailed, and they ſerved but to enhance the price of her Saviours Blood. She profeſſed ſhe was willing to die, that ſhe might ceaſe from ſin; And upon her Death-bed ſhe rejoyced in hope of the Glory of God. She hath left us ſuch Evidences of her Holineſs, that we doubt not of her Happineſs. And how happy are the Saints departed!

Again, Learn from hence how to die, and how to prepare for Judgment. We all know, we muſt die; but who knows how to die? Death is the way of all the Earth, but an happy death is a way that few find out. Now ſeeing we cannot make a Cove- *Uſe* 2.

nant with Death, let us labour to have Death in the Covenant. Wouldſt thou die and go to the Grave in peace?

Then 1. Meditate on the Death of Chriſt. Some harden themſelves againſt the fear of death, becauſe 'tis the general Lot of Mankind: *All muſt die*, ſay they. *It is appointed for all men once to die.* But alas, what Comfort can it be to them to be bound up in a Bundle of Tares, and to be caſt into unquenchable fire? But, poor Chriſtian, let this be thy Comfort, that death was the Lot of Jeſus Chriſt, that he hath conſecrated a dying ſtate for us in his own Body, and *that he poured forth his Soul unto death*, that our Souls might be bound up in the Bundle of Life. The Life of our Souls lies in the Blood of Chriſt. O my Beloved, take heed of ſlighting a crucified Chriſt. They that are againſt Chriſt, either in their Judgments or Hearts, that diſpute againſt him, or live againſt him, ſeem to hate their own Souls, and to be in love with Damnation, as it is in *Prov.* 8. *ult.* How can ſuch ever look death in the face, that hide their faces from Chriſt, and eſteem him

him not? Where will they find ſuch another Saviour? In vain do you run from Mountain to Hill, Chriſt, Chriſt alone can ſecure you from the Plagues and Helliſh terrors of death. He is the Foundation of an Holy life and Happy death. The readieſt way to learn this long Art of dying well, is to ſtudy the Death of Chriſt. Now the Intendment of the Death of Chriſt, was not meerly to teach us to die Patiently, but to enable us to die Comfortably. And if thou wouldſt depart this Life in peace, then firſt poſſeſs thy Soul with a right apprehenſion of the Death of Chriſt. Study the words of the Apoſtle, *Chriſt was once offered to bear the ſins of many, and to them that look for him ſhall he appear the ſecond time, without ſin, unto ſalvation.* In theſe words, you have four things touching the Death of Chriſt very conſiderable.

1. The Death and Blood of Chriſt was Vicarious, inſtead of many. Many deaths were ſummed up in his one death. *He was offered upon the Croſs, to bear the ſins of many.* The Jews thought he died worthily for his own ſins, for Blaſphemy and Treaſon: No, but it

it was our Blaſphemies and Treaſons, our ſins againſt God and Man, that he died for. *Iſa.* 53. 4.----*We did eſteem him ſtriken, ſmitten of God, and afflicted (viz.* for his own ſins; that was their great miſtake, which the Church of God corrects in the next verſe.) *But he was wounded for our tranſgreſſions, he was bruiſed for our iniquities, the chaſtiſement of our peace was upon him.*

2. Obſerve, Chriſts deaths was an Offering; He was offered in Sacrifice to God upon the Altar of the Croſs. He did not fall as a Sacrifice to the Rage of the Jews (for he could eaſily have reſcued himſelf out of their hands) but he was offered up to the Juſtice of his Father. *Eph.* 5. 2 ----*Chriſt hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet ſmelling ſavour.*

3. In reſpect of ſin, Chriſts death was not only Penal, but alſo Expiatory. *He bore the ſins of many, i. e.* the puniſhment due to them, even what was equivalent to a thouſand Hells. There are not ſuch Torments to be found in Hell, as he ſuffered upon the Croſs,

Croſs, *where he bore the ſins of his people.* And yet he did ſo fully diſcharge himſelf of ſin, that at his ſecond Coming, he ſhall appear without ſin.

4. In reſpect of his Enemies, the Death of Chriſt was Victorious. Once he was devoted for his people, Curſed, Tortured by a bitter death: But in death he overcame Death, and all the Powers of Hell. And therefore Death could not hold him, the Grave could not detain him, the wicked One could not touch him, Heaven could not refuſe him. He died once for ſin, but he ſhall die no more, for his death was Triumphant over ſin: And he ſhall ſhortly appear without ſin, to the terror of his Enemies, and the Salvation of his dear People.

We ſhould treaſure up ſuch ſweet Notions of a dying Jeſus, to prepare us againſt our dying day.

To die, my Friends, is a ſolemn Work; it is a loud Summons that calls the Soul to appear before her Judge. We go from Funeral to Funeral, and may ſee death riding through our Towns, but little do we think what

what it is to have Death come home to our ſelves. O what ſtrange thoughts of heart, what hurrying of paſſions will the ſight of death beget, when it layes cloſe Siege to a man, and begins to make its breaches upon the Body. Then the Soul views and reviews
Mat. 25. her ſelf; As all the Virgins looked into their veſſels, when they were awakned by the loud Cry at midnight, to ſee if they had Oyl for their Lamps. Then all the ſigns of Grace, and grounds of Hope muſt be brought to tryal; then ſhe examines whether her matters be right and good, whether her condition be ſafe. But be it ſafe or perillous, death comes in haſte, as *Martha* to her Siſter, *The Maſter*
Joh. 11. 29. *is come, and calls for thee*; and thou muſt away: Then all the world could not redeem one hour for Repentance. Now how if thou ſhouldſt be ſurpriſed, and taken away by a ſudden ſtroke, and arreſted by death, before thou haſt well thought of it, what a ſad blow would that be?

O therefore now be wiſe, be wiſe, for thy ſelf; It is a great point of wiſdom to conſider
Deut. 32. 28. our latter end; As the Lord ſaith, *O that they*

they were wiſe to conſider their latter end! I beſeech you therefore, familiarize death in your thoughts, make it near. What thinkeſt thou? Durſt thou dye this night? Durſt thou meet thy Judge this night? Thy heart, it may be, trembles at the thoughts of this O ſpare me a little. But then ask thy ſelf, why thou wouldſt not dye, what art afraid of? Let me offer ſome conſolatory Meditations to a poor Soul that is trembling under the fears of death. Art thou afraid of the wrath of God? Then meditate, But Chriſt died as a propitiatory Sacrifice to ſatisfie the Juſtice of God. He drank off the very dregs of Gods wrath in the Cup of his Death.

Art thou afraid of loſing thy Soul for ever? O but Jeſus Chriſt died for the Redemption of poor Souls. His Soul went for our Souls, and his life for our life. *He gave his life a ranſom for many*, *Mat.* 20. 28. The price of Chriſts Blood is a Souls Ranſom.

Art thou afraid of falling ſhort of Heaven? But the Death of Chriſt opened our paſſage to Heaven. The renting of the vail of his Heb. 10. 19, 20.

bleſſed Body made an open paſſage into the Holy of Holies.

Art thou afraid thy ſins ſhould find thee out in another world? Then meditate, *The* Joh. 1.19. *Lamb of God*, that great Sacrifice, *takes away the ſin of the world.* Sin was condemned in the Death of Chriſt, and receives its final execution in the death of a Chriſtian.

Art thou afraid the Law ſhould condemn thee? Then remember, the Death of Chriſt hath rebated the edge of the Law, *and hath* Gal. 3.13. *aboliſhed the Curſe of the Law.*

Art thou afraid the Devils ſhould fetch Heb. 3.14. away thy ſoul at death? But *the Lord Jeſus hath deſtroyed him that had the power of death*, and hath bruiſed the Serpents head, by the power of his death.

Thus you ſhould anoint your heads againſt your Funeral, with the precious Oyntment of the Name of Chriſt, and bathe your ſouls in ſuch heavenly comfortable Meditations.

2. It is not enough for us to meditate on the Death of Chriſt, but we muſt apply it to our ſelves by a lively Faith, that it may have an

an influence upon our death. Have Faith in the Blood of Chriſt. The Blood of Chriſt is the Wine and Marrow of the Goſpel-feaſt, the ſtrength of our Sacraments, the foundation of an everlaſting Covenant. This Blood ſeaſons all the mercies of a Believer, ſanctifies all his offerings; It makes his heart chearful, his life comfortable, his death precious, his grave ſweet, his ſoul fit to enter into the Holy of Holies. O derive the ſtream of it upon thy ſoul.

Thou canſt not inſtantly believe that Chriſt died for thee, yet labour to ſtay thy heart upon the ſatisfaction, ſufficiency, and worthineſs of the Death of Chriſt. Hide thy ſelf in the clefts of the Rock, the Wounds of thy Saviour. Embrace a crucified Chriſt, and lay him in thy heart, as *Joſeph* did in his Garden. Why hath the Righteous hope in his death, but becauſe he hath Faith in the Death of Chriſt? A living Faith in a dying Chriſt is a ſoveraign remedy againſt the plagues of death, and an infallible prevention of the pains of Hell. *Joh.* 11. 26. *Whoſo-*

ever lives and believes in me, he ſhall never die, as we read it. But yes, he ſhall die once by Gods appointment; but he ſhall not die εἰς τὸν αἰῶνα, (as in Original) He ſhall not die ever, he ſhall not die to eternity. *Death is caſt into the lake of fire.* They that are thrown into the Lake of fire, meet with death there: In the Lake of fire they are ever dying. But he that hath faith in the Blood of Chriſt, paſſeth from death to life. What was it that gave the *Iſraelites* ſafe paſſage through the Red Sea? Read *Heb.* 11. 29. *By faith they paſſed through the Red Sea as by dry land; which the Egyptians* (through preſumption) *aſſaying to do, were drowned.* Even ſo death will drown us and ſink us into Hell, if we have not Faith to clear our paſſage for us.

Rev. 20. 14.

Laſtly, Would you hold up your heads in the day of Judgment, then look for the Coming of Chriſt. Wo be to thoſe ſouls to whom Chriſt ſhall come unlooked for. O how ſadly ſhall the drowſie world be ſurpriſed by the ſudden Appearance of Chriſt! But Chriſt ſhall appear to the Salvation of thoſe

thoſe faithful Servants, that are watching and waiting for his ſecond Coming. He ſhall come to them, not as a Thief in the night, but as a Friend in the day. Faith and Love combine together in an earneſt expectation of Chriſt, and that is the reaſon, that it is ſo kindly accepted, and ſo richly rewarded. And therefore, good Chriſtians, keep watching, if you have any affection for Chriſt. *Cannot you watch one hour?* It is but *yet a little while, and he that ſhall come,* Heb. 10. 37. *will come and will not tarry.* You have but two things to do, and Chriſt will either meet you or ſend for you; and that is to finiſh your work, and to fill up the meaſure of your Graces. God hath ſomething to do for us, and ſomething to do by us, and then he will take us to himſelf.

1. We muſt be careful to diſpatch our buſineſs, and to finiſh our Task. *Herod* Luke 13. might threaten death, but our Saviour could 23. not die *till he had finiſhed the work which God gave him to do.* So neither ſhall a Chriſtian die, till his work be done. We read, *Act.* 13. 36.

36. *David after he had ſerved his own generation by the will of God, fell on ſleep.* Or, as others read it, *When David had ſerved the will of God in his age and generation, &c.* Both are true; He was ſerviceable to God, and an uſeful Inſtrument in the Church; and when all his work was ended, he fell on ſleep, and ſweetly reſted in the Lord.

2. Again, We muſt fill up the meaſure of
Eph. 4. 7. our Graces. There is a certain meaſure and proportion of Grace aſſigned to every Member of the Body of Chriſt. Some have more, ſome leſs: Every one ſhall have his proper ſufficient meaſure. A Chriſtian ſhall not enter into Glory, till he hath received his meaſure of Grace. Read the Parable of the ſeed growing ſecretly, *Mark* 4. 26, 27, 28, 29. And obſerve that paſſage, *After that the full corn is in the ear, and the fruit is ripe, immediately he putteth in the ſickle.* When our Grace is like full Corn in the ear, when the fruit of Gods Spirit is ripe in us, then immediately comes the ſickle of Death; then *we are meet to be partakers of an inheritance with the Saints in light*, O then we ſhall come and appear before God. Conſider

Conſider what hath been ſaid; For, you ſee, *all fleſh is graſs, and all the glory of man as the flower of the graſs; the graſs withers, the flower thereof falls away; But the Word of the Lord endures for ever.* 1 Pet. 1. 24, 25.

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